

Christian Reflector.

H. A. GRAVES, }
E. WORTH, } Editors.

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Christian Reflector.

For the Christian Reflector.

Universal Salvation and Endless Misery.

Messrs. Editors.—Before I commence my series of arguments in proof of the doctrine of endless punishment, it seems requisite that I say a few words in relation to Restorationism, and to Destructionism. For, supposing the doctrine of the immediate salvation of all at death to be untrue, there are those who contend that future punishment will be limited, and that all will finally be saved; and again there are others who hold that the wicked will be annihilated—in either of these events, the doctrine of endless misery could not be true, any more than that of immediate universal salvation. As I shall, however, depend mainly upon positive evidence to prove endless punishment, it will be necessary to say very little touching the two opinions just specified.

It may be remarked in general terms, that both Restorationists and Destructionists must necessarily agree with us in opposing no-future-punishment Universalists. They must unite with us in saying, that every argument of that kind of Universalists is unsound; that every passage of Scripture on the subject is by them misapplied; for no argument can show, no passage can teach, the salvation of all men at death, if some are to be punished even for a limited period after death, or if they are to be annihilated.

It may be further remarked, that many of the passages quoted by no-future-punishment Universalists are, strangely enough, quoted by Restorationists; as if the same passages would prove no future punishment and limited future punishment at the same time! The principal passages of this description being included in the '100 Arguments in favor of Universalism,' have already been considered. With regard to certain passages peculiar to Restorationists, it is obvious to observe, that those passages, explained as they explain them, disprove their doctrine, instead of proving it. If, for example, Christ went after death, and preached to the antediluvians when in hell, as they explain 1 Pet. 3: 18—20 to mean, the circumstance of their being selected, singled out, from the rest of the damned, as the subjects of this preaching, proves that the others were not his subjects. So also with regard to 1 Pet. 4: 6. If the gospel was preached to some when they were dead, because they had not an opportunity to hear it when living, this would show, that those who hear and reject it in this life do not have it preached to them after death. In short, these peculiar passages of Restorationists, according to their explanation, would only prove a Roman Catholic purgatory, or the probation of some of the damned; and, at the same time, the eternal punishment of others. But as it does not come within the scope of this investigation to discuss the subject of purgatory, I shall dismiss these passages without further consideration. Suffice it, that they afford no support to Universalism.

As to Destructionism, those passages which speak of the destruction of the wicked no more prove their annihilation, than that passage proves the annihilation of Israel which says, 'O Israel, thou hast destroyed thyself.' Hos. 13: 9. In fact, some of the very passages which speak of the destruction of the wicked, show that it is not annihilation; as, for instance, 2 Thess. 1: 9. 'Who shall be punished with everlasting destruction from the presence of the Lord, &c. Non-Entity cannot be punished. The destruction here mentioned is a punishment: it is not therefore annihilation. It is everlasting: therefore the subjects are to continue to exist everlastingly, in order to receive it. But enough on this point.

We come at length to the direct consideration of the great, the solemn, the incessantly momentous subject, of the endless punishment of the wicked. Some of the passages and arguments that will be offered will merely prove future punishment, without reference to its duration; others will prove that punishment to be endless. But it is necessary to present passages of both kinds, as they are interlinked, and mutually dependent one upon another. Whether I shall produce '100 Arguments,' or more, or less, remains to be seen. Let us now to the work.

1. Is it reasonable to suppose, that the antediluvians, who had reached such heights of wickedness that God, unwilling to endure them any longer on earth, should sweep them away by a flood—to heaven? thus treating them so much better than he did righteous Noah, who was left in this world of sin and misery several hundred years longer? Is it reasonable to believe, that the abominable Sodomites ascended to heaven in the fire and brimstone flames that

destroyed them for their sins; while Lot was left, like Noah, still to grapple with the ills and temptations of this mortal state? Does it seem at all probable, that Pharaoh and his host went up from the bottom of the Red Sea to paradise; while Moses and the Israelites were doomed to wander forty years in the wilderness? But time and space would fail, to speak of the worshippers of the golden calf, who, according to Universalism, were dispatched to heaven in multitudes by the swords of the sons of Levi; of rebellious Korah and his followers, who were swallowed down to heaven by the yawning earth; of the impious murmurers whom the flying fiery serpents dispatched thither; and, in short, of all descriptions of wicked characters in every age, who do not live out half their days, and thus get home to glory so much sooner than the pious, who frequently live to old age in this wretched, sinful world. This, this is Universalism. And it is an outrage on common sense, as well as Scripture.

2. 'Because I have called and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.' Prov. 1: 24—31. This passage shows, that to the incorrigible a limit is assigned, beyond which probation ends, prayers are unavailing, and salvation is entirely out of the question. A most fearful consideration truly. Let those who are pursuing this course of impenitence, beware ere it be too late. Let them discard the delusive idea, that all will finally be well with them, even though they persist in refusing wisdom's call to the end of their days.

3. 'When a wicked man die, his expectation shall perish; and the hope of unjust men perisheth.' Prov. 11: 7. Not so, if Universalism be true; for in that event, they shall be saved when they die. Who can read this passage, without seeing that Universalism is false?

4. 'The wicked is driven away in his wickedness; but the righteous hath hope in his death.' Prov. 14: 32. Thus saith Scripture. Universalism, however, says that the wicked, as well as the righteous, shall be saved at death, instead of being driven away in his wickedness.

5. 'Seek ye the Lord while he may be found; call ye upon him while he is near: lest the wicked forsake his way, and the righteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.' Isa. 55: 6, 7. Here we see, that the Lord can only be found during a certain limited period. Let none therefore be deluded by the siren song of Universalism, that he can always be found, and that those who live and die in sin can find him after death. O trust not to this unscriptural and fatal error!

6. 'The soul that sinneth, it shall die.'—'even he shall die in his iniquity.'—in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.' Ezek. 18: 4, 18, 24.

The death here brought into view cannot be a mere temporal one; because both the righteous and the wicked die in that way: nor can it be a mere state of spiritual death in this world; because the sinner is in that state when he sins. It is a death that he is to suffer in consequence of committing sin, and subsequent to it. It is therefore a spiritual death or damnation in the future state.

But my exhausted space admonishes me to close my present communication.

Your most obedient,

ORIGEN BACHELER.

Dangers of Popery.

[Dr. Spring makes the following very just remarks, on the dangers of the Papal system.]

Do any ask, Where is the danger of all this? I can only say, the question surprises me. Are not the liberties of the country put in jeopardy by a community which affirms that the Pope possesses the divine right of civil government; that faith is not to be kept with Protestants; that a Protestant cannot be a witness; and that the oath of allegiance to any other power than the Romish hierarchy is not binding? These are principles which Rome avows by the decrees of her Popes and Councils, and which she has, I know not whether to say the weakness, or the effrontery, to pronounce infallible. And because she pronounces them infallible, they are paramount with every Romanist, in whatever land he is found. Believe it or not, as we may, Papists will be found true to the doctrine of infallibility. Any other doctrine is fatal to their system. What were the principles of that apostate community are now its principles, nor do we need to be informed that they have ever proved unfriendly to personal rights and the equal administration of law and justice. We are greatly deceived, if it is possible for a man to be a thorough Papist, and in any great conflict of civil liberty with the Roman church, prove himself the friend of freedom. Individual Catholics there have been in the midst of us, whose hearty allegiance to the Papal hierarchy is more than doubtful, who have showed themselves freemen; and there are such in the midst of us still. But as a class of men, Papists are at the bidding of

their priests, and their priests at the bidding of Rome.

One access to power in this land she has, and only one. And it is that avenue, which, like the breach in the walls of Jerusalem, discovered by Titus, invites the destroyer, and shows him a divided people. The policy of Rome is the very machinery which the demon of party in the midst of us desires, in order to bring about those gradual changes in principle and legislation, which will strike a fatal blow at our liberties. And though its influence is gradual, it is strong. It is like the first movements of the avalanche, and the smoke, and then like the lava of its own Vesuvius, burning over the rich and beautiful soil, and leaving not a green spot for the blasted trunk of freedom to stand upon. In a little while, without a more concerted union of Protestant influence, the evil we prognosticate will have done its work. There will be no antidote to the mischief. The thought and eloquence of the senate chamber cannot arrest it; the press cannot arrest it; the pulpit will be silenced; and the Bible, as it recently has been, will be consigned to the flames. If we wake not, Rome carries the day. The Republic is lost.

God's Plan for Saving Men.

[The clear and elevated views of the atonement and its object, which are presented in the following extract from Philip on Redemption, will, we believe, meet a hearty response in the breasts of many of our Christian readers. It is to be feared that on these subjects the Christians of this age bestow too little thought. Such truths properly cherished are our spiritual life.]

What are we really thinking about, when we speak of sin—of pardon—of punishment? If we think only of the evil of our own worst personal sins, it is very easy to speculate about other means of pardon. Every man could strike out some plan by which, as he thinks, God might safely pardon him. But, what we count our worst sins are not the chief causes of our need of pardon. It is our nature, more than our actions; our hearts, more than our life, that rendered an atonement necessary, in order to the pardon of sin: for, in our case, is not only all the evil we have done, but all the undone good which we ought to have done. Yes, it is far more than all that; it is all that is wrong in us; and that is just as much as we are unlike God in purity of heart and life! We are sinners to all the extent in which we are less holy than the godlike angels of heaven. We only skim the surface, therefore, when we think only of what evil we have done. The undone good is equally a part of our guilt. And our want of the divine image is the consummation of both our sin and danger.

The question is not, therefore, were there not many ways in which God could have pardoned lusts, lusts, and sins of that kind? but, was there any other way of pardoning the guilt of not being godlike in our whole character and conduct, aggravated as that guilt is by our dislike to be godlike? Do not, I beseech you, evade this awful view of our case, by laying at Adam's door the guilt of our own door the guilt of not caring for the loss of that image, and the guilt of not seeking its restoration, and the guilt of not loving the true holiness in which it consists. Besides, in whatever way we become unholy or unlike God, we must be 'holy as God is holy,' before we can inherit the kingdom of heaven. Now the pardon which we need, and which God gives, is in order to this perfect purity; and therefore, no man can prove that another mode of pardoning could have secured perfect and eternal holiness, in creatures utterly destitute of and adverse to the divine image. To make them 'partakers of a divine nature,' or 'holy as God is holy,' is an end so unobtainable and inconceivably great, that no mortal means appear at all adequate to it, but that incarnation which united human nature to the divine nature in the person of Christ, and thus added divine merit to the atonement of Christ. For however easily natural omnipotence can call into existence out of nothing myriads of perfect beings in all the beauty of holiness, we know of no moral omnipotence that could restore lost holiness to sinners, but through the medium of satisfaction.

Reconsider this view of our case. It is to the whole depth of our fall, and to the whole height of our intended and eternal elevation, in the scale of being and bliss, that the atonement is adapted. Although therefore we cannot think too ill of our actual sins, we think too well of our actual state as sinners, if we imagine that the atonement had nothing to do but to merit the pardon of actual sins. It had of course to do that; but it had also to merit for us the same place in heaven, and the same conformity to the image of God, and the eternity of all this, which angels that never sinned, and archangels that never fell, enjoy.

It was to bring many sinners, as 'sons, to us glory,' that Christ endured the cross. However, therefore, any one who has not seen that glory may dream of other ways of securing it, all who are glorified, and thus qualified to judge, sing the blood of the Lamb in a tone of triumph, which both indicates and evinces that they are quite sure that nothing but His blood could have merited their eternal place in the divine presence, favor and image.

May I not say now to you and myself, 'Go and learn what that meaneth: The Son of God came to save the lost.' We are by nature and practice as lost as and much lost as we are unholier than the perfect spirits before the throne—as far as the pure gold of human nature is changed and dimmed from its original purity and splendor—as far as our bodies are inferior to Christ's glorious body—as far as our spirits are unlike the Father of our spirits, in moral perfection. This—is to be

lost! This, besides all actual sin and known depravity, is our condition as sinners.

Now it was to save sinners thus lost, that a divine atonement was required and made; and having been made and accepted, who shall dare to say or think that 'so great salvation' could have been effected by other means? Who that believes this to be God's only plan of saving, would avert a thought or a look from the Lamb of God, to waste them upon human theories or conjectures about possible plans? This is the positive plan; and, as nothing greater or better is possible, because there is no greater being in the universe than the Saviour, essentially it is weakness, not strength of intellect,—carnality, not spirituality of mind, to speculate. Indeed, speculation would be impossible, if we duly realized the glories of the cross, or our need of the atonement. We are looking too slightly at both, when we have either time or taste for theorizing. Accordingly, whenever we are penitently and devotedly 'looking unto Jesus,' we see nothing and desire to see nothing, as the way to God and glory, but himself. 'None but Jesus,' is our language, whenever our deep conviction is, that

'None but Jesus
Can do wretched sinners good.'

Manners in Church.

Every worshiper ought, when in the house of God, to observe a strict propriety. We ought always to be found in our place at every service, and consider it as much our duty, and that we are wanted as much, as the pastor himself. No event that would not excuse his absence, ought to excuse ours. Every member ought to be considered as an officer of the church, having certain official duties to perform. The reasons for this are self-evident. Look at the incalculable benefit of the mental discipline, which constant attendance on the means of grace confers. If we hunger and thirst after righteousness, we will doubtless forego every mere sensual advantage, in order to obtain that princely pearl. Look at the encouragement, the joy, which your presence excites in the hearts of your pastor and Christian friends. Have you long desired an opportunity of doing good? here is an excellent one. And do not consider it beneath your ambition—call not the encouragement of your pastor's heart, and the delights of Christian friendship, a small matter. Look at the great influence of example. You do not think you have much influence, but you have more influence in the church to which you belong, than you are aware of. Lay down to yourself a strict line of duty, and punctually perform it in every particular, and then see how many begin to imitate you. Try it—you will not believe it until you see its effects. Your example will exert a great influence, not only upon the members of the church, but also upon the impenitent. How would you rejoice and tremble, if you knew that a certain impenitent soul, witnessing the sincerity and lovefulness of your devotions, was won to the cause of Christ, was led to consider the immeasurable superiority of gospel religion to the cold philosophy of the world, was led to reflect upon those things wherein he differed from you—and, yielding himself to the influence of the Holy Spirit, become, as you are, a sinner saved by grace. Be assured, the influence of your example is great. As I consider religion the great business of my life, it would be a very important matter, indeed, that would cause my place to be vacant at any religious service.

In order to our growth in grace, we ought to cultivate habits of strict attention. We ought to watch when the minister rises to give out the hymn, we ought to find the hymn, and read it with the minister, paying attention to the sentiments of the lines; and before commencing to sing, we ought to notice particularly the heading at the top of the page, whether the sacred song is one of adoration, of supplication, of repenting or thanksgiving, entreaty or exhortation. We can notice, too, the metre, what lines were written, and when we sing it, the name of the tune we are singing. We will then have a full acquaintance with the hymn, and be prepared to worship understandingly. I have seen persons refuse to look over a hymn with another, when the book has been offered them; this is wrong, for if we cannot sing, we ought to pay strict attention to what is sung; and we can participate somewhat in the profit of the exercise, by reading the hymn as it is sung by others.

We ought to assume some particular posture for prayer. All will admit that kneeling is the natural language of prayer; but the construction of pews, at the present day, will not admit of that posture. Some pray standing, but that would seem to be the fit posture for the minister only. Bowing the head and covering the face is the posture assumed by Christians generally, and is undoubtedly the most expedient; and this we ought always to do, whenever we hear the invitation—'Let us unite in prayer.' There are some, however, I am told, who sit erect, and gaze upon the minister and around the church. Some, coming into church during this exercise, proceed at once to take their seats. It would be well for such to imitate the example of that good old lady (a formalist of the right kind), who said it was a part of her religion not to disturb the religion of others.

We ought to keep our eyes fastened on the minister, during the sermon. No one, who has not tried it, knows what habits can be formed by strict discipline; and especially is discipline of the mind necessary, in order to acquire the habit of attention. What is the reason that so many most excellent discourses have been preached

without any visible effects upon the audience? What is the reason that the voice of the preacher, laden with the precious and all-powerful word of God, has fallen upon the ear like the babbling of the brook or the monotonous roaring of the cataract? Is it not because there has been, in the minds of his hearers, a powerful inertia to be overcome? It is said that it requires a greater amount of exertion to lift a dead man than one alive; how true this is, we are not prepared to state—but any one may judge how much the labors of the preacher would be lightened, if all his audience were as eager to receive his instruction, as he is to give it. A speaker is always greatly encouraged, when he sees that he has the undivided attention of his hearers; the minister then preaches with greater power, his sermons take effect, and his breath is not spent in vain. And if, by any action of ours, we can assist our pastor in this, the most important of his duties, ought we not to do it? But we cannot overcome habits of inattention, without a great effort; no half-made resolution will do it—nothing will do it, short of a resolute self-denial. A good first lesson would be to fix your eyes upon the preacher, and let nothing divert them from him, even from the alpha to the omega of his sermon—from the text to the amen—from the proposition to the application; not the sexton putting down the windows, nor the gentleman in the pew behind you dropping his cane, nor the crying infant in the gallery, nor the snoring old gentleman across the aisle—no, not even the lady laced to suffocation, and fainting in pew No. 1. With singleness of purpose worthy of a martyr, and with becoming composure, endure all this, and slowly but surely the habit of attention will be acquired.

And lastly, we ought not to leave our place until the last word of the benediction has been pronounced. The solemnity of the act demands this; and yet there are many who are free from the charge of being formalists in this respect. Good breeding would demand all that I have now urged; then how much more our duty to God.

New York Evangelist.

Missions.—The present crisis. [The following is the chief portion of a communication in the Baptist Record, which we beg every Christian who takes up this paper will carefully read.] I take up my pen to quarrel with no man or party, but to whisper a word in the ear of your readers who love to contemplate the growing empire of our glorified Redeemer; and should I whisper rather earnestly and loudly, I shall not stop to offer an apology. Divine Providence has permitted a division in our denomination, in the work of sending the gospel to the destitute. The die is cast; and of what avail can regrets, reproaches, and recriminations now be to North or South, to the church or the world, to ourselves or the heathen? Not one ray of light, not one particle of conviction, peace, or piety, not one element of good, will can result from it. Not to say that time, reflection, and a clearer discovery, and a stricter application of gospel principles may correct or modify our present views. Not to say that the conscientious acts of others which afford us grief and appear reprehensible, may, in the future developments of Divine Providence, appear right and commendable; and that which now is blamed, may, on the page of history, be encircled with a halo of glory, all light and bright to a world dethroned; leaving these things, just now, to their certain course and inevitable and glorious results with the triumphs of the gospel, I ask what is our duty in the missionary work at the present crisis? Is this a time to suspend or slacken our efforts for the conversion of the world? Now, when the work has made most happy progress compared with the efforts put forth, and the means used? When we have invited to the work, accepted, and sent out, many heaven-commissioned ambassadors, with our pledge for their support? Now, when, in answer to our prayers, scores of native preachers are toiling and successfully sounding the gospel trumpet by a hundred rivers, in a thousand villages, and on as many hills and mountains? Is this a time to falter, when the word of life has been, after the years of learned toil, faithfully translated by our missionaries into the language of more than one half of the entire population of the human family, and means and facilities furnished to send it broadcast among the inquiring nations? Can we pause now when we have so recently heard of the Holy Spirit's descent on the missionary fields, and converts are flocking to the standard of the cross, and thousands of regenerated heathen offer daily praise to God, for the new and heavenly light that has beamed upon them from the cross of Christ, preached by our missionaries; and hundreds more have, with their dying breath, blessed God for the gospel sent by us, and who now, sanctified and redeemed spirits, wear crowns of glory, and robes of white, before God in heaven? Now, when hundreds of Christian churches are springing up in primitive simplicity and beauty, from amidst surrounding heathen darkness? Now, when the Macedonian cry for help comes on every breeze from opening fields all white for the harvest? Now, while

'The morning light is breaking,
The darkness disappears;
The sons of earth are waking
To pastoral tears.
Each breeze that sweeps the ocean
Brings tidings from afar,
Of nations in communion,
Prepared for Zion's war.'

Is this the time, I say, with such blessed results from the past, and such glorious prospects before us, to slack off, or sink down in indifference? Is it a time to cease to toil

and pray, and pause to whine and whimper, because we cannot see, just yet, alike about evil at home? Shall we now shake the head, and shrug the shoulders, and hug our purses, while most thrilling and heaven-directed appeals are coming to us in the providence of God, calling on us to feel, pray, and act like men and Christians?

Should these lines meet the eye of one who is tempted to pray and give less than heretofore, let me expostulate with such.

Is not God, in his providence, trying and testing your real attachment to his cause, and your care for perishing sinners? Shall it now be seen at what a trifling excuse you will catch to get a quietus to conscience, an opiate to convictions of duty? What, let me ask, does the great commission of our ascending Lord require of us now? Can its requisition change with time, place, or circumstances, or are they unvarying at all times and places?

What, my dear brother, sister, would you reasonably wish should be done, were your father, mother, brother, sister, your child, yourself in a heathen land, and ignorant of the name of Jesus? Does the gospel require less of you now than you could reasonably require of others then?

Tell me (or tell conscience) I pray you, what is due to our brethren who have gone forth from among us to toil, preach, and pray, to weep, languish, and die, on heathen shores? What is due from us to the hundreds of new and feeble Christian churches on those shores, the only candlesticks amidst surrounding gloom? And what shall become of the hundreds of youth in mission schools, just emerging from heathen darkness? What, in fine, is due from us, who have the gospel, and the means of sending it to the darkened, destitute millions who have it not!

Chalmers and Vinet.

BY REV. ROBERT TURNBULL.

Every one familiar with the writings of both men, will readily allow that they resemble each other in breadth and energy of mind, originality of conception, and splendor of diction. Chalmers, we think, has more of energy and passion, but less of philosophical acumen and delicacy of perception; more of oratorical force and fluency of imagery, but less of real beauty, perspicacity, and power of argument. His discourses resemble mountain torrents, dashing in strength and beauty, amid rocks and woods, carrying every thing before them, and gathering force as they leap and foam from point to point, in their progress to the sea. Vinet's, on the other hand, are like deep and beautiful rivers, passing with calm but irresistible majesty, through rich and varied scenery; now gliding around the base of some lofty mountain, then sweeping through meadows and cornfields, anon reflecting in their placid bosoms some old castle, or vine-covered hill, taking villages and cities in their course, and bearing the commerce and population of the neighboring countries on their deepening and expanding tide. The diction of Chalmers is strikingly energetic, but somewhat rugged and involved, occasionally, too, rather unfinished and clumsy. Vinet's is pure and classical, pellucid as one of his own mountain lakes, and yet remarkably energetic and free.

Another thing in which they differ has reference to the mode in which they develop a subject. Chalmers grasps one or two great conceptions, and expands them into a thousand beautiful and striking forms. His great power lies in making luminous and impressive the single point upon which he would fix his reader's attention, running it, like a thread of gold, through the web of his varied and exhaustless imagery. Vinet penetrates into the heart of his subject, analyzes it with care, lays it open to inspection, advances from one point to another, adds thought to thought, illustration to illustration, till it becomes clear and familiar to the mind of the reader. His intellect is distinguished as much by its logical acumen, as by its powers of illustration and ornament. He seldom repeats his thoughts in the same discourse, and rarely fails in clearness of conception and arrangement. Chalmers delights and persuades by the grandeur of his ideas, and the fervor of his language, but he adds little to the stock of our information. He abounds in repetitions, and is not unfrequently confused in his arrangement, and somewhat negligent in his statements. Though eloquent and powerful, his discourses are not remarkably instructive. But this is not the case with those of Vinet. While they charm by their beauty, and convince by their persuasive power, they abound in original views, and lead the mind into fresh channels of reflection and feeling. While one is satisfied with reading the productions of the great Scottish divine once or twice, he recurs again and again to those of his Swiss compeer. They abound in 'the seeds of things,' and possess a remarkable power to quicken and expand the mind. On this account they ought to be read, or rather studied, slowly and deliberately. Like the works of John Howe, which Robert Hall was accustomed to read so frequently, they will repay many perusals.

Both of these distinguished men are truly evangelical in their theological views; they develop with equal power the peculiar doctrines of the gospel, and in their several spheres have done much to promote evangelical religion among the higher and more intelligent circles of society. Both have laid their great literary and scientific attainments under contribution to illustrate and adorn the religion of the cross, and have devoted much time and attention to those great moral and politico-ecclesiastical questions

which at present are agitating the whole Christian world. On most of these questions, the views of Vinet are more thorough and consistent, and aim at a complete separation of the church from the state; a result, however, to which Chalmers has come in practice, and which he will, unquestionably, yet reach even in theory. They are alike in this,—that both of them are possessed of great simplicity and earnestness of character. Both are men of genius and men of God. As a writer, Vinet leads the movement in Switzerland and France against formalism and skepticism in the church, and particularly against the union of church and state. Chalmers is doing the same, at least by means of action, in Scotland and England. Both of them have been professors in the colleges of their native lands; both have succeeded from the national church, and yet occupy important places as theological teachers. They have written largely and successfully on the subject of moral science, in connection with Christianity, and have been called, by their published discourses, especially to address men of high station and cultivated minds.

It is but justice to say that Chalmers, as a preacher, is probably more popular than Vinet, and that his writings, thus far, have secured a wider circulation. This, however, will not, in our judgment, be the case permanently. Vinet must become popular, if not with the mass, yet with the thoughtful and cultivated, wherever he is known.

Gifts for the Pastor.

[A writer in the N. Y. Evangelist commends an article by noticing the great generosity of a certain good church in the presents made to the pastor. He says these gifts, and the custom of making them, are worthy of all commendation. As voluntary expressions of the good-will of the people, they often greatly cheer and comfort the pastor's heart. He then proceeds to make the following excellent suggestions:]

Permit me, reader, to suggest, that while you fail not in this department, you should add to your donations a few things which I will affirm will more deeply affect your pastor's heart, than when the 'corn and the oil is increased.'

1. Give him the joy of your eminently pious example. Let him see in you the picture of holiness; the power of the gospel working in you a closer conformity to the image of Christ; a practical commentary on that passage, 'ye are the light of the world'; lay all this before his eyes, and you could not gladden him as much by covering his table with the precious metals. The merchandise of such an example is better than silver, and the gain thereof than fine gold. This is the giving that will not impoverish you. Nay, it shall enrich you more than it can him, precious as it will be to him. The offering you make to supply his table, or his wardrobe, can be but temporary as a blessing; but your pious example, shining on from month to month, and year to year, shall be a constant, a living fountain of consolation.

2. Give him your cordial and decided confidence. He needs this. He needs it for his own consolation. In the absence of it on the part of members of their congregations, many pastors find many thorns in their path. They see coldness, distance, want of interest; now and then instances of decided aversion. All this is painful. Save him this source of sorrow by your cordiality.

And for another reason, give him your confidence, that he may with the greater energy and vigor carry on his work. Nothing of earthly origin is more refreshing and stimulating to a pastor, than to know that his people trust in him as the minister of God in the fulgurations of spiritual life in his soul. He breathes freely, and moves cheerfully, and with joy and alacrity, as he cannot who is oppressed with the fact that he is surrounded with cold, suspicious, unconfiding hearts. He knows his sorrows will find a ready sympathy, and his infirmities and short comings be treated with candor and lenity. Give him your confidence, then. It is oil out of the rock, and honey out of the flinty rock.

3. Give him your prompt and cheerful co-operation. There are those who are links in the same chain with their pastor. They always move in concert with him. He can depend on them for any enterprise of love and mercy he wishes to prosecute in the parish. If a wandering disciple is to be reclaimed, a collection for a benevolent object taken up, a prayer-meeting to be sustained here, or a Sabbath school founded, or any similar work of love, the pastor has only to give the signal. These co-operators are forthcoming at once, and the work is done.

Be of that number. No pastor has too many such fellow-laborers. He is cheered by their cheerful engagement in the cause of Christ. He is strengthened by their strength in the service of God. By such cordial co-operation they give him the best gifts in their power. No donation of earthly good bears comparison for preciousness.

Some parishioners are in the constant habit of making their pastor such presents as I have just named, and are not 'lean kings' either, in bestowment of temporal comforts. Indeed, I have generally noticed that these offerings are true joke-fellows, the bestowers of the first best joke, the most prompt and free with the jest. And I have sought in vain for any instances in which there had been damage done by the gifters to their pecuniary or spiritual possessions.

PLAN OF BIBLE INSURANCE.—At the late meeting of the American Bible Society, Rev. Henry Wilkes, Secretary of the Montreal Bible Society, said they had sometime since sent out an agent in Canada, with copies of the French Bible, translated by De Sacy, a Catholic. The priests made opposition, but the people bought a few, and some who did

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59-51
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80-17

Christian Review for June.

THE June number of this work is now ready for delivery, and it will be found an unusually complete and interesting treatise. The following are a list of the authors:

1. Life and Political Philosophy.

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